بسم الله الرحمن الرحيم

SHARH BULUGH AL MARAAM
(THE BOOK OF FUNERALS)

MARCH 04 2013 / 21 Rabial Thani 1435 Hijri

كتاب الجنائز
Book 3: Funerals Pages 195

عن أبي هريرة - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم - «أكثروا ذكر هاذم اللذات: الموت». رواه الترمذي، والنسائي، وصححه ابن حبان

557. Abu Huraira (RAA) narrated that the Messenger of Allah (ﷺ) said, "Remember, as much as you can, the one thing (fact or reality) which (always) brings an end to all worldly joys and pleasures, (meaning death)." [Related by At-Tirmidhi, An-Nasa'i and Ibn Hibban graded it as Sahih]

Death is called the remover of pleasures

Blessed is He in Whose Hand is the dominion, and He is Able to do all things. Who has created death and life, that He may test you which of you is best in deed? And He is the All-Mighty, the Oft-Forgiving; (Al-Mulk 67:1-2)

- Death is called al yaqeen meaning something that is certain.
- How is death supposed to test which one of us is most pious?

- We will all die one day and attending a funeral reminds us that one day it will be our turn.
- A sincere believer prepares for death with pious deeds.
- So Allah created death and life to test us.

Amr bin Maimun narrated the Messenger of Allah (ﷺ) advised a man: “Make the most of five things before five others: youth before old age, health before sickness, wealth before poverty, free time before becoming busy and life before death." [Al-Sunan al-Kubra al-Nasa'i (10/400) No. 11832, Shu'ab al-Iman al-Bayhaqi (12/477) No. 9768, Mustadrak al-Haakim (4/341) No. 7846, Musannaf Ibn Abi Shaybah (7/77) No. 34319]

- A believer is supposed to remember death constantly.

وعن أنس - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «لا يتمنين أحدكم الموت لضر ينزل به، فإن كان لا بد متمنيا فليقل: اللهم أحيني ما كانت الحياة خيرا لي، وتوفني إذا كانت الوفاة خيرا لي». متفق عليه

558. Anas (RAA) narrated that the Messenger of Allah (ﷺ) said, "None of you should wish for death due to any affliction, which

might have affected him. But if he feels compelled to wish for it (due to extreme distress that he feels he cannot bear), he should say: "O Allah! Grant me life as long as life is better for me, and let me die when death is better for me." [Agreed upon]

-To wish for death is makrooh not haram.
- Sufyan At Thawri wished for death.
- So some scholars allow you to wish for death if there is fitna sure as zina, wars etc.

If a Muslim is faced with many problems in life, and cannot resolve them, is it permissible for him to pray that he may die, so that he will find relief from these problems?.

Praise be to Allaah.

Firstly: A long life in which a believer does righteous deeds is better for him than death.

The Prophet (ﷺ) said: “The best of people is the one who lives long and does good.”

Narrated by Ahmad and al-Tirmidhi, 110; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

And he (ﷺ) said: “Glad tidings to the one who lives long and does good.”

Narrated by al-Tabaraani and Abu Na’eem, classed as saheeh by al-Albaani in Saheeh al-Jaami’, 3928.

Ahmad (8195) narrated that Abu Hurayrah (may Allaah be pleased with him) said: Two men became Muslim with the Prophet (ﷺ). One of them was martyred, and the other remained for another year.

Talhah ibn ‘Ubayd-Allaah said: I was shown Paradise (in a dream), and in it I saw that the one who was delayed was admitted before the martyr. I was surprised by that, so the next morning I told the Messenger of Allaah (ﷺ) about that. The Messenger of Allaah (ﷺ) said: “Did he not fast Ramadaan after he was gone, and pray six thousand rak’ahs, or such and such a number of rak'ahs, the prayers of one year?” [Classed as saheeh by al-Albaani in al-Silsilah al-Saheehah, 2591. al-‘Ajlooni said in Kashf al-Khafa’: its isnaad is hasan]

A man said: “O Messenger of Allaah, which of the people is best?” He said: “The one who lives long and does good.” He said: “Which

of the people is worst?" He said: "The one who lives long and does evil."

Narrated by Ahmad and al-Tirmidhi, 2330; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

Al-Teebi (may Allaah have mercy on him) said: Time is like the capital of a businessman, and it should be invested in such a way as to make a profit. The greater the capital, the greater the profit. Whoever benefits from his life by doing good deeds will succeed and prosper, but whoever wastes his capital and does not prosper will evidently lose out. End quote

Ibn 'Umar heard a man wishing for death and he said: "Do not wish for death, for you are going to die. Ask Allaah to keep you safe and sound, for the dying person is exposed to great terror."

Ibn Rajab (may Allaah have mercy on him) said: Many righteous men have wished for death when they were healthy, then when it came they hated it because it is so difficult, such as Abu'l-Darda' and Sufyaan al-Thawri, so what do you think about people other than them? Wishing for death, if the reason for it is difficulties in worldly matters, is forbidden because wishing for death in that case is indicative of impatience or panic as a result of the calamity that has befallen.

It was narrated from Anas ibn Maalik (may Allaah be pleased with him) that the Prophet (ﷺ) said: "No one of you should wish for death because of some harm that has befallen him, but if he must do that then let him say: 'O Allaah, keep me alive so long as life is good for me, and cause me to die when death is good for me.'" [Agreed upon]

It was narrated from ﷺ) said:

"There are two things that the son of Adam dislikes: death, although death is better for a believer than fitnah; and he dislikes having little wealth, but less wealth means less reckoning."

[Narrated by Ahmad; classed as saheeh by al-Albaani in al-Silsilah al-Saheehah, 813]

The fact that wishing for death in this situation is also prescribed is indicated by the words of the Prophet (ﷺ) in his du'aa': "If You should decree fitnah for Your slaves, then take my soul (in death) before I am put to trial." [Narrated by al-Tirmidhi, 3233; classed as saheeh by al-Albaani in Saheeh al-Jaami']

Ibn Rajab (may Allaah have mercy on him) said: This is permissible according to the majority of scholars. Based on this, the reports of the salaf wishing for death are to be understood as meaning that they wished for death for fear of fitnah. Conclusion: It is makrooh for a Muslim to wish for death if the reason for that is some worldly harm that has befallen him. Rather he must be patient and seek the help of Allaah. We ask Allaah to grant you relief from the distress that you are suffering.

- To wish for death because of worldly grief is not the characteristic of a believer.

- You are supposed to be patient for after every hardship comes two ease.

So verily, with the hardship, there is relief, (Ash-Sharh 94:5)

Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs). (Ash-Sharh 94:6)

وعن بريدة - رضي الله عنه - عن النبي - صلى الله عليه وسلم - قال «المؤمن يموت بعرق الجبين». رواه الثلاثة وصححه ابن حبان

559. Buraidah (RAA) narrated that the Messenger of Allah (ﷺ) said, "The believer dies while his forehead is sweating." [Related by the three Imams, and Ibn Hibban graded it as Sahih]

<u>WHAT ARE THE SIGNS OF A GOOD DEATH</u>?

1. SWEATING

1. THE PERSON IS ABLE TO RECITE THE SHAHADAH

Muadh Ibn Jabal (RA) narrated the Messenger of Allah (ﷺ) said: "He whose last words (in life) were 'La ilaha-ill Allah' (None has the right to be worshipped but Allah) shall enter Paradise" [Sunan Abu Dawud (2/207) No. 3116, Musnad al-Bazzar (7/77) No. 2626, Tabarani in 'al-Mu'jam al-Kabir' (20/112) No. 221, Mustadrak al-Hakim (1/503) No. 1299]

2. YOU DIE TRAVELLING TO A HOLY LAND

Abu Sa'id al-Khudri reported Allah's Messenger (ﷺ) as saying: There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had

killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said: This man has come as a penitent and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it. Qatada said that Hasan told him that it was said to them that as death approached him, he crawled upon his chest (and managed) to slip in the land of mercy. [Sahih Muslim, Book 37, Hadith #6662]

Jabir ibn 'Utaik reported that Allah's Messenger said: "There are seven kinds of martyrs besides those killed in the cause of Allah:

1. a person who is killed in an epidemic,
2. a person who is drowned,
3. a person who has bed sores that cause fever and a bad cough resulting in his death,
4. a person who dies of a stomach disease,
5. a person who dies in a fire,
6. a person who dies under falling debris (in a disaster), and
7. a woman who dies during childbirth"

[Ahmad, Abu Daw'ud and Nasa'i report this hadith based on sound authority]

3. A WOMAN DYING IN CHILDBIRTH

4. DYING FROM AN EPIDEMIC

5. DYING DOWNING FROM A RIVER OR SEA

6. A PERSON WITH BED SORES THAT CAUSE FEVER AND DEATH

7. A PERSON DIE FROM STOMACH ILLNESS

8. A PERSON DIES IN FIRE

9. A PERSON DIES BECAUSE A BUILDING FELL DOWN ON HIM/HER

10. A PERSON WHO DIED ON THE BATTLE FILED

It was narrated that Abu Hurayra (RA) said: A man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, what do you think if a man comes wanting to take my property? He said: "Do not give him your property." He said: What if he fights me? He said: "Fight him." He said: What if he kills me? He said: "Then you will be a martyr." He said: What if I kill him? He said: "He will be in Hell." [Sahih Muslim (Vol. 1, pg. 124) No. 140]

11. A PERSON DIED DEFENDING HIS WEALTH

Sa'eed ibn Zayd (RA) reported that Allah's Messenger (ﷺ) said, "He who is killed in defense of his property is a martyr. He who is killed in self-defense is a martyr. He who is killed in defense of his religion is a martyr. And, he who is killed in defense of his family is a martyr." [Abu Dawud 4772, Nisai 4102, Ibn e Majah 2580, Ahmed 1652, Tirmidhi 1426]

12. A PERSON WHO DIE PROTECTING YOUR FAMILY

13. A PERSON WHO DIE PROTECTING YOUR DEEN

14. A PERSON WHO DIE WITH SWEAT ON YOUR FOREHEAD

15. A PERSON WHO DIE ON A FRIDAY

Abdullah ibn Amr (RA) reported that Allah's Messenger (ﷺ) said, "No Muslim dies on the day of Friday or the night of Friday but Allah protects him from the trial in the grave." [Sunan Tirmidhi (3/386) No. 1074, Musnad Ahmad (2/169) No. 6582]

16. TO DIE IN MAKKAH OR MADINA

Ibn Umar (RA) reported that the Prophet (ﷺ) said, "If anyone can die in Madinah, let him die there for, I will intercede for one who dies there." [Tirmidhi (5/719) No. 3917, Ibn Majah (4/292) No. 3112, Musnad Ahmad (2/74) No. 5437]

17. TO DIE ON THE WAY SEEKING KNOWLEDGE

Qays ibn Kathir reported that a man came to Abu Darda at Damascus from Madinah. He asked him, "What has brought you here O Brother. He said "I have come for a hadith which I have

learnt that you narrate from Allah's Messenger (ﷺ). He asked, "Have you come for no other purpose?' He said, 'No!" He asked, "Have you come for some business?" He said, "No! I have not come except to seek this hadith." So, he (Abu Darda (RA) said, "I had heard Allah's Messenger (ﷺ) say, He who travels on a path in search of knowledge will find that Allah causes him to travel on a path to Paradise. And the angels will lower their wings for the pleasure of the seeker of knowledge. And it is for the scholar that all in the heavens and all on earth seek forgiveness so much so that fish is the water. And the excellence of a scholar over a worshipper is like the excellence of the moon over all the stars. The scholars are the heirs of the Prophet (ﷺ) and the Prophets do not leave dinar or dirham in legacy. They only leave knowledge. So, he who takes it indeed collects an abundant good fortune." [Tirmidhi 2682, Ibn Majah 223, Ahmed 21763]

وعن أبي سعيد وأبي هريرة رضي الله عنهما قالا: قال رسول الله - صلى الله عليه وسلم: «لقنوا موتاكم لا إله إلا الله». رواه مسلم، والأربعة

560. Abu Sa'id and Abu Huraira (RAA) narrated that the Messenger of Allah (ﷺ) said, "Remind those who are on their death bed of the Shahadah "La ilaha illal-ah." (for them to say it, hoping it will be their last words)."
[Related by Muslim and the four Imams]

وعن معقل بن يسار - رضي الله عنه: أن النبي - صلى الله عليه وسلم - قال: «اقرؤوا على موتاكم يس». رواه أبو داود، والنسائي، وصححه ابن حبان

561. Ma'qil bin Yasar (RAA) narrated that the Messenger of Allah (ﷺ) said, "Recite Yasin (Surah no. 36), over those who are dying."
[Related by Abu Dawud, An-Nasa'i and Ibn Hibban graded it as Sahih]

You are allowed to recite surah Yaasin over a person who is dying to make his death easy for him but to recite it over a person who is already dead is not allowed.

In my culture people read Sura Yaseen in groups before and after people die. I would like to know if whether this is based on sunnah or an innovation?

Praise be to Allaah.

We have to make a distinction here between the two issues: reading Yaa-Seen for one who is dying, and reading it for one who has died. With regard to reading Yaa-Seen for one who is dying, this practice has been reported from some of the Sahaabah. Imaam Ahmad reported in his Musnad from Safwaan: "My shaykhs told me that they were with Ghudayf ibn al-Haarith al-

Thumaani when he was dying. He said: ‘Can any of you read Yaa-Seen?’ So Saalih ibn Shurayh al-Sakooni recited it, and when he reached the fortieth aayah, Ghudayf passed away. My shaykhs used to say that when it is recited in the presence of one who is dying, it eases the pain of death.”

That was the opinion of Safwaan. ‘Eesaa ibn al-Mu’tamir read it for Ibn Mab’ad (when the latter was dying). (al-Musnad, 16355)

Al-Albaani said in Irwaa’ al-Ghaleel, 3/152: “This is a saheeh sanad going back to Ghudayf ibn al-Haarith, may Allaah be pleased with him. Its men are thiqaat apart from ‘the shaykhs’ who are not named and are therefore unknown (majhool).

But the fact that they are unknown is compensated for by their large number, especially since they are of the generation of the Taabi’een…”

Shaykh Ibn ‘Uthaymeen said in al-Sharh al-Mumti’ fi Ahkaam al-Janaa’iz: “Soorat Yaa-Seen may be recited over him (i.e., the one who is dying) for the one who thinks that the hadeeth is correct.” He explained that this is because this soorah contains good news of Paradise, as in the aayah (interpretation of the meaning):

“It was said: ‘Enter Paradise.’…” [Yaa-Seen 36:26], and because it makes the passage of the soul easier, and other reasons.

As regards reading Soorat Yaa-Seen for one who has died, there is no saheeh hadeeth to indicate that this should be done. A hadeeth was narrated by Abu Dawood and others which says “Read Yaa-Seen over your dead”, but this hadeeth is not saheeh because its isnaad contains contradictions and narrators who are unknown (majhool).

This was stated by al-‘Allaamah al-Albaani in Irwaa’ al-Ghaleel, hadeeth no. 688. Reading Qur’aan over the dead is considered to be bid’ah (innovation), as he states at the end of his book Ahkaam al-Janaa’iz.

Some people think that it should be read forty times over the deceased, and some of them may distribute copies of the Qur’aan among the mourners who gather to offer condolences so that they may read, or organize gatherings in the mosque to read it for the soul of the deceased. All of this has no basis whatsoever (in the sunnah), and these are innovated deeds of bid’ah which we should avoid and warn others against. And Allaah is the Source of strength.

We should pay the debt of the deceased.

وعن أم سلمة رضي الله عنها قالت: دخل رسول الله - صلى الله عليه وسلم - على أبي سلمة - رضي الله عنه - وقد شق بصره فأغمضه، ثم قال: «إن الروح إذا قبض، اتبعه البصر» فضج ناس من أهله، فقال: «لا تدعوا على أنفسكم إلا بخير. فإن الملائكة تؤمن على ما تقولون». ثم قال: «اللهم اغفر لأبي سلمة، وارفع درجته في المهديين، وافسح له في قبره، ونور له فيه، واخلفه في عقبه». رواه مسلم

562. Umm Salamah (RAA) narrated, 'The Messenger of Allah (ﷺ) came to see Abu Salamah when his sight had become fixed (with his eyes open, as he had already passed away). So the Prophet (ﷺ), closed his eyes and said, "When the soul is seized and leaves the body, the sight follows it.' Some of Abu Salamah's family wept and wailed, whereupon the Messenger of Allah (ﷺ) said to them, 'Do not supplicate to Allah anything except that which is good for you (i.e. do not say anything which goes against you at that moment), because the angels (who are present at the time of death), say "Amin" (asking Allah to accept your invocation) to whatever you say." Then he said, "O Allah! Forgive Abu Salamah, raise his status among (Your) rightly guided servants, make his grave spacious, and fill it with light for him, and be his successor in taking good care of his descendants whom he has left behind, (and make them pious)." [Related by Muslim]

- If he/ she has kids, they should pay the debt otherwise their parents should pay the debt.

- The eyesight follows the soul as it is taken by the angels.
- If a relative misses some days on Ramadan, his/her relative should fast the days to make it up for them so that he/she will not be asked about it on Day Of Judgment.
- You should hasten to bury the dead.

Ali ibn Abu Talib (RA) reported that Allah’s Messenger (ﷺ) said to him, “O Ali, Three things you should not postpone: the prayer when the hour for it arrives, the funeral when it is ready, and (the marriage of) an unmarried woman when you find a suitable match for her.” [Sunan Tirmidhi (1/320) No. 171, al-Tarikh al-Kabir al-Bukhari (1/177) No. 538, Musnad Ahmad (1/105) No. 828, Mustadrak al-Haakim (2/176) No. 2686]

- The Sunnah is to bury the person by Maghrib if he died at Fajr.

<u>HOW TO WASH THE DEAD</u>

-A woman can wash her husband and vice versa.
-Abu Hanifah say otherwise because he says death is like divorce.
- The hanbalis argue that it is permissible because Abu Bakr (r.a) put his will that he wants his wife to wash him after he is death.

- The Rasul (ﷺ) also told Aisha (r.a) that he will wash her if she dies before him and vice versa.

- Ali (r.a) washed and buried Fatima (r.a).
- If the deceased is 7 years and under any gender can wash the deceased.
- If the deceased is above 7 years, then the male should wash the male and female wash the female.

- You are allowed to wash your kaafir relative if there is no one to do so and that he was not antagonistic towards Islam.
- However it is haram to bury a Muslims in the graveyard of the kaafirs and vice versa.
- It is haram to go to the janaazah of a munafiq.

And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, - disobedient to Allah and His Messenger ﷺ). (At-Tawbah 9:84)

- An example of a munafiq is a person who spies for the kufaar or in the kufaar army.
- It is also haram to pray over them.

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?" Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners, criminals, etc.). (At-Tawbah 9:65-66)

- Those who mock the deen or that who reject the hadith and says he believes in Quran (Parvezi) are example of hypocrites.

- It is also haram to go to the Janaazah of Saudi Salafi, Goofy Soofy. Berailvi etc

HOW TO WASH THE DEAD

- He should be placed on his back.
- Use a cloth to cover from his navel to the knee
- If it is a woman, then from her chest to the knees.

- He is be stripped naked but you cover the navel to the knee.
- You raise up his head to a sitting position and squeeze his stomach to release excrement remaining in his body.

- It is better to have more than one person to wash him especially if he is heavy.
- It is mustahab to burn incense to prevent any foul smell.
- Only pious people should wash the dead because you should keep what you see a secret.

- Your naked hand should not touch the private of the dead; you need to wear gloves.
- If an evil person washes the dead they may expose the secrets that they saw and the sin will on the entire community.
-The person washing the dead should begin with performing wudhu on him after saying Bismillah and begin with the right side.

- Pouring water in the mouth or nose of the dead is HARAM.
- You should damp a cloth and wipe the teeth and the nose.
- Then you should turn him to left to wash the right side (ghusl).
- Then turn to the right to wash the left side.

- You should use sweet smelling soap when washing the dead.
- You should not expose his private parts or shave his beard.
- You should maintain his dignity.

Narrated by Aisha that The Messenger of Allah (ﷺ) said: “Breaking the bone of a dead person is similar (in sin) to breaking the bone of a living person”. (Ibn Majah 1616, Abu Dawud 3207, Ahmad 24353)

- It is haram to break a bone of the deceased because he can feel the pain.
- Washing the dead once is enough, but the rasul (ﷺ) told the women to wash Zainab three or five times.

- You should use camphor in the last wash to give him a sweet smell.
- We should cut the nails and trim his moustache.
- It is not necessary to comb the hair of the dead man.

- But the woman's hair should be done in three braids and they should be put behind her back.

- Washing the dead is fard kifaaya.
- If he person died while on hajj, he is washed with the lote tree or with soap that have no smell.
- It is haram to cover his head or put perfume on his body.
- However if it is a woman you can cover her head.

وعن ابن عباس رضي الله عنهما: أن النبي - صلى الله عليه وسلم - قال في الذي سقط عن راحلته فمات: «اغسلوه بماء وسدر، وكفنوه في ثوبين». متفق عليه

566. Ibn 'Abbas (RAA) narrated that the Messenger of Allah (ﷺ) said concerning the man who fell off his mount and died during Hajj, "Wash him with water and Sidr (lotus leaves) and shroud him in his two garments (that he was wearing for Ihram)" [Agreed upon]

- If the man was a shaheed who died on the battlefield, you are not allowed to wash his body or pray janaazah over him.
- You should bury him on his clothes that he died in and not the shrouded in the white cloth.

-This is because he will be resurrected with the same clothing on Day Of Judgment and it will testify for him.
-If a baby who is 4 months and older is stillborn because of circumstance (e,g, severe burns, the body was decomposed)
- So you make Tayammum over him by striking the earth.

- The dead should be shrouded in three pieces of cloth if it is a man but 5 pieces if it is a woman.
- The expenses to bury the dead should come from his wealth.
- If he died a pauper, then his family should shoulder the expense.
- If he has no family, then the Muslim community should shoulder the expense.

-The decease is supposed to leave a will before he dies and he should specify whom he wants to wash him.
- He is supposed to say in his will that he wants his property to divide up according to Shariah law.

- If he has a special gift to give to a non relative he should specify that also.
- If there is an argument over the legacy then it is to taken to shariah court for the Qadi to judge.

And you devour inheritance all with greed, (19) And you love wealth with much love! (20) (Al-Fajr 89:19-20)

- If a person kills his parents, he is disinherited.

End of the Dars: 1

بسم الله الرحمن الرحيم

SHARH BULUGH AL MARAAM:

THE BOOK OF FUNERALS

(Book 3 Page 195)

MARCH 05 2013 / 22 Rabi Thani 1434 Hijri

THE RULES OF JANAZA CONTINUES

HOW TO PERFORM SALATUL JANAZA

MAKING A DUA BY THE GRAVE - IS IT PERMISSIBLE?

In our state, people used to bring the imaam of the masjid and make him do a congregational dua for their relatives who are dead (in front of the grave). I have five questions here;

1) Do Allah accept prayer for the dead (near the grave) by anyone other than his righteous son? (As seen in a hadeeth)...

2) Won't Allah accept the prayer of a righteous daughter?

3) Isn't this congregational dua a bid'ah?

4) Paying the imaam for praying to Allah seems to be so horrible. Isn't this wrong?

5) My relative justified that imaams are paid so low here. So they who need extra money so as to maintain their family needs. Is this a right justification?
Praise be to Allah.

Firstly:

Offering du‘aa’ for the deceased after the burial is prescribed in Islam and may be done by his son and others, because of the hadeeth of ‘Uthmaan ibn ‘Affaan (may Allah be pleased with him) who said: When the Prophet (ﷺ) had finished burying a deceased person, he would stand over him and say: “Pray for forgiveness for your brother, and ask that he be made steadfast, for he is being questioned now.”[Narrated by Abu Dawood (3221); classed as saheeh by al-Albaani in Ahkaam al-Janaa’iz, p. 198]

It is mustahabb for every Muslim to attend the burial and offer du‘aa’ for the deceased.

Secondly:

The du‘aa’ of a righteous daughter for her father is included in the words of the Prophet (ﷺ): “When a man dies, all his good deeds come to an end except three: ongoing charity (sadaqah jaariyah), beneficial knowledge, or a righteous child who will pray for him.” Narrated by Muslim (1631) from Abu Hurayrah (may Allah be pleased with him). In Arabic, the word walad (translated here as “child”; the plural is awlaad) includes both male and female, as in the verse in which Allah, may He be exalted, says: “Allah commands you as regards your children’s [awlaadikum] (inheritance); to the male, a portion equal to that of two females” [An-Nisa’ 4:10].

Thirdly:

Congregational du‘aa’ after the burial, if it happens occasionally and does not become a regular practice, or if one of them offers du‘aa’ and the others say Ameen, is regarded as permissible by some of the scholars.

But if they always do it this way every time there is a funeral or they visit the deceased, or they single out a specific time to

gather, or they recite du‘aa’ in unison, then this is a kind of bid‘ah and innovation.

Shaykh Ibn Baaz (may Allah have mercy on him) was asked: I see some people standing at the grave after burial of the deceased and offering du‘aa’ for him. Is this permissible? And is there a prescribed du‘aa’ to be said after completion of the burial? Is the du‘aa’ to be offered in congregation, such as if one person says du‘aa’ and the others say Ameen to his du‘aa’? Or should each person offer du‘aa’ on his own? Please advise us, may Allah reward you with good.

Answer: The Sunnah that is proven from the Messenger (ﷺ) indicates that it is prescribed to offer du‘aa’ for the deceased after burial. When the Prophet (ﷺ) had finished burying a deceased person, he would stand over him and say: “Pray for forgiveness for your brother, and ask that he be made steadfast, for he is being questioned now.” There is nothing wrong with one person saying du‘aa’ and the others saying Ameen, or each person offering du‘aa’ by himself for the deceased. And Allah is the source of strength.
End quote from

Fataawa ash-Shaykh Ibn Baaz, 13/204

Shaykh Ibn Baaz (may Allah have mercy on him) was also asked: What is the ruling on offering congregational du‘aa’ at graves?

He replied:

There is nothing wrong with it. If one person says du‘aa’ and the others say Ameen, there is nothing wrong with that, so long as it is not done deliberately and it just so happens that they hear one of them saying du‘aa’ and the others say Ameen. In such cases it is not called “congregational” because it is not done deliberately.
End quote from Fataawa ash-Shaykh Ibn Baaz, 13/340

Fourthly:

It is not prescribed to pay the imam for offering du‘aa’ for the deceased, and it is not Sunnah to stand for a long time at the grave. What good can result from the du‘aa’ of a man hired for that purpose?!

Fifthly:

Poor imams should be helped from zakaah and charity funds, and it is not permissible to encourage them in innovations.
And Allah knows best.

- The person asked the question above because of the hadith that sadaqatul jariyya includes the prayer for a parent by their righteous children.

Abu Huraira (RA) reported: The Messenger of Allah (ﷺ) said, "When a man dies, his deeds come to an end, except for three: (1) A continuous charity, (2) knowledge by which people derive benefit, (3) pious son who prays for him."

[Adab al-Mufrad al-Bukhari No. 38, Muslim (3/1255) No. 1631, Abu Dawud (3/117) No. 2880, al-Nasa'i (6/251) No. 3651, Tirmidhi (3/660) No. 1376, al-Darime (1/148) No. 559, Ahmad (2/372) No. 8831]

- When Allah spoke about awlaad in the Qur'an it referred to sons and daughters.

Allāh commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise. (An-Nisa 4:11)

- When the Prophet (ﷺ) said walad in the hadith above it means a pious son or daughter.
- When the prophet had finished burying a person he would ask the sahabah to make dua for him to have steadfastness in answering questions.
- So it is not a bid'ah to make a dua by the grave side for a person already committed to the grave.
- One person makes the dua and the rest say amen.

RECITING THE QUR'AN FOR A DEAD PERSON AND DONATING TO HIM

I have a mother who cannot read and I want to honour her. I often read Qur’aan and dedicate the reward for that to her. When I heard that this is not permissible, I stopped doing it and I started to give money in charity on her behalf. Now she is still alive; will the reward for money or other things given in charity reach her whether she is alive or dead, or will only du’aa’ reach her because that is the only thing mentioned in the hadeeth, “When a person dies all his deeds come to an end except three: a righteous son

who will pray [make du'aa'] for him…"? If a person makes a lot of du'aa' for his parents during salaah and at other times, standing and sitting, does this hadeeth mean that he is righteous and can hope for reward from Allaah? I hope that you can advise me, may Allaah reward you with much good.
Praise be to Allaah.

With regard to reading Qur'aan, there is some difference of opinion among the scholars as to whether the reward from that will reach the deceased. According to the more correct of the two opinions, it does not reach them, because there is no evidence to that effect, and because the Messenger (ﷺ) did not do that for the Muslims who died, such as his daughters who died during his lifetime, neither did the Sahaabah (may Allaah be pleased with them all) did not do that either, as far as we know. So it is better for the believer not to do that and not to read Qur'aan for either the dead or the living, or to offer salaah or fast voluntarily on their behalf, because there is no evidence for any of these things. The basic principle regarding acts of worship is to refrain from everything except that which is proven to be enjoined by Allaah or by His Messenger (ﷺ).

With regard to charity, this may benefit both the living and the dead, according to the consensus of the Muslims. Similarly, du'aa' may benefit both the living and the dead according to the consensus of the Muslims. But the hadeeth mentions that which has to do with the dead, because this is the point concerning which people are confused. Does it benefit them or not? Hence this hadeeth was narrated from the Messenger of Allaah (ﷺ): "When the son of Adam dies, all his deeds come to an end, except for three: ongoing charity, beneficial knowledge or a righteous son who will pray for him." Because it is known that death puts a stop to all deeds, the Messenger (ﷺ) explained that these [three deeds] do not stop. With regard to the living, there is no doubt that he will benefit from charity given by himself or by others, and he will benefit from du'aa'. If a person makes du'aa' for his parents whilst they are still alive, they will benefit from his du'aa'. They will also benefit from charity given on their behalf whilst they are still alive.

The same applies to making Hajj on their behalf if they are unable to go themselves because of old age or incurable sickness. This will also benefit them. Hence it was narrated from the Prophet (ﷺ) that a woman said to him, "O Messenger of Allaah, the obligation to perform Hajj has come when my father is an old man and is unable to ride. Can I perform Hajj on his behalf?" He said, "Perform Hajj on his behalf." Another man came and said, "O Messenger of Allaah, my father is an old man and he cannot perform Hajj or travel. Can I perform Hajj or 'Umrah on his behalf?" He said, "Perform Hajj and 'Umrah on behalf of your

father." This indicates that it is permissible to perform Hajj on behalf of the dead or on behalf of one who is living but is unable to do it because he or she is too old. Charity, du'aa' and Hajj or 'Umrah on behalf of the dead or one who is incapable will all benefit the person, according to all the scholars.

Similarly, it is obligatory to fast on behalf of the deceased if he had missed any obligatory fasts, whether they were fasts in fulfillment of a vow, or as an expiation, or any missed fasts of Ramadaan, because of the general meaning of the hadeeth, "Whoever dies and was obliged to fast, let his next of kin fast on his behalf." (Saheeh – agreed upon). And there are other similar ahaadeeth. But whoever delayed the fast of Ramadaan for a valid excuse such as sickness or travelling, then he dies before he could make up the missed fasts, it is not obligatory to make up the fasts or to feed poor people on his behalf, because he had a valid excuse.

You are doing well, in sha Allaah, by honouring your mother by giving in charity on her behalf and making du'aa' for her. Especially if the son is righteous, this makes the du'aa' more likely to be answered. Hence the Messenger of Allaah (ﷺ) said: "… or a righteous son who will pray for him," because the righteous son is more likely to have his du'aa' answered than a son who is not righteous, even though everyone is required to make du'aa' for his parents. But if the son is righteous then his du'aa' for his parents is more likely to be answered.

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaha have mercy on him), vol 4, p. 348

The Prophet (ﷺ) and his companions (may Allaah be pleased with them) explained how the funeral prayer is to be done. It is done as follows:

You say the first Takbeer ("Allaahu akbar"), then you seek refuge with Allaah from the accursed Shaytaan, then you say Bismillah ir-Rahmaan ir-Raheem and recite al-Faatihah followed by a short soorah or some aayahs. Then you say Takbeer and send blessings upon the Prophet (ﷺ) as one does at the end of the prayer. Then you say a third Takbeer and make du'aa' for the deceased. The best is to say:

"Allaahumma ighfir lihaayina wa mayitina wa shaahidina wa ghaa'ibina wa sagheerina wa kabeerina wa dhakarina wa unthaana. Allaahumma man ahyaytahu minna fa ahyihi 'ala'l-Islam wa man tawaffaytahu minna fa tawiffahu 'ala'l-eemaan. Allaahumma ighfir lahu warhamhu wa 'aafihi wa a'fu 'anhu, wa akrim nuzulahu wa wassi' madkhalahu waghsilhu bi'l-maa' wa'l-

thalj wa’l-barad, wa naqqihi min al-khataaya kama yunaqqa’ al-thawb al-abyad min al-danas. Allaahumma abdilhu daaran khayra min daarihi wa ahlan khayra min ahlihi. Allaahumma adkhilhu al-jannah wa a’idhhu min ‘adhaab il-qabri wa min ‘adhaab il-naar wa afsah lahu fi qabrihi wa nawwir lahu fihi. Allaahumma laa tahrimna ajrahu wa la tadillanaa ba’dahu

(O Allaah, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allaah, whoever You keep alive, keep him alive in Islam, and whoever You cause to die, cause him to die with faith. O Allaah, forgive him and have mercy on him, keep him safe and sound and forgive him, honour the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allaah, give him a house better than his house and a family better than his family. O Allaah, admit him to Paradise and protect him from the torment of the grave and the torment of Hell-fire; make his grave spacious and fill it with light. O Allaah, do not deprive us of the reward and do not cause us to go astray after this).”

All of this was narrated from the Prophet (ﷺ). If you make du’aa’ with other words, this is OK, for example, you could say, “Allaahumma in kaana muhsinan fa zid fi ihsaanihi wa in kaana musee’an fa tajaawaz ‘an sayi’aatihi. Allaahumma ighfir lahu wa thabbit-hu bi’l-qawl il-thaabit (O Allaah, if he was a doer of good, then increase his good deeds, and if he was a wrongdoer, then overlook his bad deeds. O Allaah, forgive him and give him the strength to say the right thing).” Then you say a fourth Takbeer and pause for a little while, then you say one Tasleem to the right, saying “Assalaamu ‘alaykum wa rahmat-Allaah.”

Kitaab Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol 13, p. 141

- So there is no evidence that the baraka will reach the parents if you recite Qur'an for them.
- This is the Hanbali view.
- The dua of a righteous person can reach you whether you are alive or dead and we have evidence for this.

Uthman ibn Haneef (RA) narrated: "A man who was blind came to the Prophet and requested him to pray to Allah that He may cure me of my blindness. He said, 'If you wish, but if you be patient, that is better for you.' He said that the Prophet (ﷺ) may pray for him.

So, the Prophet (ﷺ) commanded him to make ablution and make it very well and pray in these words, 'O Allah, I ask you and plead to you through your Prophet Muhammad, Prophet of mercy, I plead by your virtue O my Lord, for my need, this one that it be granted to me. O Allah, accept his intercession for me.'"

[Tirmidhi 3589, Ibn Majah 1385, Ahmed 17240]
Abu Hurayrah (RA) reported that Allah's Messenger said, "Three prayers are surely answered: the supplication of the oppressed, the supplication of the traveller, and the supplication of the father for his son."

[Sunan Tirmidhi (5/502) No. 3448, Sunan Ibn Majah (5/30) No. 3862, Musnad Ahmad (2/258) No. 7501, Sunan Abu Dawud (2/89) No. 1536]

- If you want to make hajj on behalf of an old person, you have to be someone who made hajj before because of evidence from the hadeeth.

Charity, dua, hajj or umrah on behalf of the dead or one not capable will benefit the person.

- If a man made a promise to fast if Allah answers his dua (a vow) he has to pay these
because he owes Allah these.

- If he dies before he is able to, his family has to pay it for him.

HOW THE FUNERAL PRAYER IS DONE

- This is the Hanbali way.
-If it is a woman, you stand by her waist and if a man you stand by his head
-you have to face the qiblah.

-This salah has no ruku, sajdah or iqaama.
-It is recited silently.
- In the first takbir, you raise your hands, but in the rest you keep your hands on the chest.
- You give salam to the right and not to the left.
-You seek refuge in Allah from shaytan after the first takbir.

- In the second takbir you send salam to the Prophet (ﷺ).
- The rest of how to perform the salah is in the fatwa above.
-For you to die with emaan is a bonus from Allah.
-If you go to the salatul janaza of others and see them raising their hands in the other
takbirs after the first or giving 2 tasleem, don't criticize them because it is their madhab and they have evidence for it.

IS IT PERMISSIBLE TO PRAY SALATUL JANAZA IN THE MASJID?

- According to Imam Malik and Abu Hanifa, it is not allowed. But the Hanbalis don’t agree with their view because Abu Bakr (RA) and Umar (RA) were prayed on in the masjid.
- When Suhail ibn Baidaa died, the Prophet (ﷺ) prayed over him in the masjid.

وعن عائشة رضي الله عنها قالت: والله لقد صلى رسول الله - صلى الله عليه وسلم - على ابني بيضاء في المسجد. رواه مسلم

584. 'A'ishah (RAA) narrated, 'By Allah the Messenger of Allah (ﷺ) offered funeral prayer in the mosque for the sons of Baida' (Sahl and Suhail).' [Related by Muslim]

Offering Funeral Prayer in a Mosque: There is no harm in offering funeral prayer in a mosque, if there is no danger of it becoming unclean. This is based on a narration of Muslim from 'Aishah who said: "The Prophet, ﷺ, offered a funeral prayer for Suhail ibn Baida in the mosque, and the Companions likewise offered funeral prayer for Abu Bakr and 'Umar in the mosque, and no one objected to it, because the funeral prayer is similar to other (formal) prayer.

Abu Hanifah and Malik do not approve of it, citing a hadith of the Prophet, peace be upon him, to the effect that whoever offers a funeral prayer in the mosque would have nothing (i.e. no reward). This statement not only contradicts the practice of the Prophet, ﷺ, and his Companions, but is also a weak hadith due to other reasons. Ahmad ibn Hanbal said:

"This is a weak hadith, and is reported through a single transmitter, Salih, the freed slave of Al-Tawamah, and he is an unreliable narrator. Some scholars, however, hold that this hadith of the Prophet, ﷺ, is sound, and the words, reported by Abu Daw'ud, "Whoever offers a funeral prayer in a mosque would have nothing," mean such a person would not incur any burden (of sin).

Ibn Al Qayyim said: 'It was not the usual practice of the Prophet, ﷺ, to offer a funeral prayer in the mosque. Rather he would usually offer funeral prayers outside the mosque except when for some reason he had to offer it in the mosque. In certain cases he did offer funeral prayer in the mosque, as in the case of Ibn Baida, which shows that funeral prayer may be offered either inside or outside the mosque, but to do so outside the mosque is preferable."

[Fiqh-us-Sunnah, Vol 4, Book 62, 4.053]

ARE YOU ALLOWED TO PRAY OVER A PERSON AFTER THEY HAVE BEEN COMMENTED IN THEIR GRAVE?

- The hanifis say no.
- The hanbalis say yes and they presented the hujjah for it.
- The hadith of the woman who used to clean the masjid and died.

Abu Hurayra also reported that a black woman or youth used to sweep the mosque. The Messenger of Allah (ﷺ) missed her and asked after her or him. They said, "She died." He said, "Why did you not inform me?" It was as if they thought little of her or him. He said, "Show me the grave." They directed him to it and he prayed over it. Then he said, "These graves are filled with darkness surrounding their inhabitants. Allah Almighty illuminates them for them by my praying over them." [Al-Bukhari (458) and Muslim (956)]

- You cannot apply this in every country.
- In countries where shirk is rife, you should not pray over the grave.

ARE YOU ALLOWED TO ANNOUNCE THE DEATH OF A PERSON?

- When the king of Ethiopia died, the prophet announced his death and prayed janaza for him.

On the authority of Abu Huraira (RA) that the Messenger of Allah (ﷺ) announced the death of al-Najashi (the Negus, the ruler of Abyssinia) on the day on which he died. He took them out to the prayer place, arranged them in rows and said four takbeers (i.e., offered the funeral prayer for him). [al-Bukhari (1333) and Muslim (951)]

- The hujjah is clear that you can announce the death of a person especially if it is an important person.

Ibn Qudaamah said: "Death announcements are makrooh, i.e., sending out a caller to announce to the people that So and so had died, so that they will attend his funeral… Many of the scholars said that there is nothing wrong with a man telling his brothers, acquaintances and good people, without crying out. Ibraaheem al-Nakha'i said: If a man dies, there is nothing wrong with telling his friends and companions. Rather they regarded it as makrooh to go around to gatherings announcing the death of So and so, as was done during the Jaahiliyyah." [al-Mughni (2/425) No. 1689]

Abdullah (RA) reported that the Prophet (ﷺ) said, "Keep away from obituary notices, for that is from the deeds of jahiliyah." Abdullah said, "Na'yu (oblituary notice) is announcing a death." [Sunan Tirmidhi (3/312) No. 984]

Hudhayfah (RA) is reported to have said, “When I die, do not inform anyone of my death lest this should be like a death notice. I heard Allah’s Messenger (□) disallow announcing anyone’s death.” [Sunan Tirmidhi (3/313) No. 986, Sunan Ibn Majah (2/454) No. 1476, Musnad Ahmad (5/406) No. 23502]

CAN YOU PRAY JANAZA FOR A PERSON WHO DIED IN A DIFFERENT COUNTRY THAN YOU ?

- The reason the prophet prayed janaza for najashi is because there was no one there in his country to do it for him.
- You don't have to do that for a person who died in a country where Muslims are there to pray for them.
- There are enough Muslims to pray for him.

Is it prescribed to call the people via loudspeakers by saying “as-salaatu jaami‘ah (prayer is about to begin)”?.

Praise be to Allaah.

It is not prescribed to give the call via loudspeakers for worshippers to assemble for the funeral prayer, whether that is by saying “as-salaatu jaami‘ah (prayer is about to begin)” or saying “as-salaatu ‘ala al-mayyit (prayer for the deceased)”.

Al-Bahooti (may Allah have mercy on him) said: No call should be given for the funeral prayer or Taraweeh, because that is an innovation. Even worse than that is what is done at the funeral prayer of reciting poetry or mentioning characteristics, most of which may be lies. In fact that comes under the heading of wailing for the dead. [End quote from Kashshaaf al-Qinaa‘, 1/234]

TO SINGLE OUT FRIDAYS TO VISIT THE GRAVES

If the Muslim is not able to visit the graves except on Fridays because he is working on all other days of the week apart from Friday, then it seems that there is nothing wrong with that because by doing that he is not singling out Friday as having an advantage over other days. He is not doing that because he singling out Friday for that purpose; rather it is because it is his day off.

Shaykh Ibn Jibreen (may Allah have mercy on him) was asked: Friday is a day off for us; if we single out this day or a few hours of it for visiting graveyards, does this come under the heading of bid‘ah (innovation)?

He replied: It does not come under that heading, because there were some reports which speak of visiting graveyards on Friday So long as you did not deliberately single out this day and this is when you have free time, then there is no sin on you in sha Allah. There are some reports that speak of singling out this day and of its virtue, but they are not proven. End quote from Fataawa Ibn Jibreen.

Shaykh Ibn 'Uthaymeen (May Allah have mercy on him) said: The apparent meaning of the evidence indicates that it is general in application and that it is makrooh to single it [i.e. Friday] out for fasting, whether it is an obligatory fast or a naafil one. But if a person has work and is not free and he cannot make up his fasts except on Fridays, then in that case it is not makrooh for him to single out this day for fasting, because he needs to do that. [End quote from Majmoo' al-Fataawa, 20/55]

And Allah knows best.

- Sometimes makrooh can be waived.
- It is makrooh to say bismillah in the bathroom.
- If you have the toilet and bathroom together in one place, you can say bismillah because you have to say this to make wudu.

WRITING THE DECEASED NAME ON THE GRAVE

The basic principle is that writing on the grave is haraam and is not permissible. See the answer to question no. 9986.

But some of the scholars (may Allah have mercy on them) are of the view that it is permissible to write the name only in case of necessity.

It says in al-Mawsoo'ah al-Fiqhiyyah (32/252): The fuqaha' also differed with regard to writing on the grave. The Maalikis, Shaafa'is and Hanbalis are of the view that it is makrooh to write on the grave in all cases, because of the hadeeth of Jaabir who said:

The Prophet (□) forbade plastering over graves, sitting on them, erecting structures over them and writing on them. The Hanafis and al-Subki among the Shaafa'is were of the view that there is nothing wrong with writing on it if there is a need for that so that the location will not be lost and so that the grave will not be treated with disrespect. End quote.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said: (The issue of) writing on the grave is subject to further discussion. There is nothing wrong with writing which is intended only to

confirm the name and indicate that this is a grave. As for writing which is similar to what was done during the Jaahiliyyah, such as writing the person's name accompanied by a eulogy, stating that he did such and such and other words of praise, or writing lines of poetry – this is haraam.

That includes what some ignorant people do, namely writing Soorat al-Faatihah, for example, or other lines on a stone that is placed on the grave. All of that is haraam and the one who sees it in the graveyard should remove this stone, because this comes under the heading of evil that must be changed. And Allah is the source of strength. [End quote from Sharh Riyadh as-Saaliheen]

Shaykh Hamad ibn 'Abdullah al-Hamad (may Allah preserve him) said: But is it permissible to do that (putting the name on the grave) as a sign if the family of the deceased cannot put a marker on it because there are so many graves and there is no way to tell them apart except by means of writing? Some of the scholars are of the view that that is permissible and that if only the name is written, there is nothing wrong with it, so long as no other marker will serve that purpose. And that is because there is a need to know the grave of the deceased.

It is proven in Sunan Abi Dawood that the Prophet (ﷺ) put a rock at the head of 'Uthmaan ibn Maz'oon (i.e., on his grave) and said: "So that I may know the grave of my brother thereby, and I will bury near him those who die of my family."

This is a good opinion, in sha Allah.
End quote from Sharh az-Zaad
And Allah knows best.

-After studying the arguments, it appears that this is not an issue.

<u>CAN WOMEN FOLLOW BEHIND THE FUNERAL PRCESSION?</u>

وعن أم عطية رضي الله عنها قالت: نهينا عن اتباع الجنائز، ولم يعزم علينا. متفق عليه

596. Umm 'Atiyah (RAA) narrated, 'We were forbidden to accompany funeral processions, but this prohibition was not mandatory for us.' [Agreed upon]

- Whenever the prophet forbid something but was not emphatic in it, it is makrooh.

It was narrated that 'Ali said: "The Messenger of Allah (ﷺ) went out and saw some women sitting, and he said: 'What are you

sitting here for? They said: 'We are waiting for the funeral.' He said: 'Are you going to wash the deceased? They said: 'No.' He said: 'Are you going to lower him into the grave? They said: 'No.' He said: 'Then go back with a burden of sin and not rewarded."' [Sunan Ibn Majah (1578)] (Da'if)

- The conclusion is that women are allowed to follow the funeral procession but it is makrooh.

IS IT PERMISSIBLE FOR WOMEN TO VISIT THE GRAVES

Ibn Abbas said: "The Messenger of Allah cursed women who visit graves, and those who take them as Masjid and put lamps on them." [Sunan Abu Dawud (3/218) No. 3236, Sunan al-Nasa'i (4/94) No. 2043, Sunan Tirmidhi (2/136) No. 320, Musnad Ahmad (1/229) No. 2030]

- There is hadith where Aisha visited her brother's grave when he died. This was a one off visit.
- The women who are cursed are the ones who make a habit of it.

IS IT ALLOWED TO PLANT THINGS ON TOP OF THE GRAVE?

Are we allowed to put flowers on a grave? Reason for this question is that I have recently been handed documentation produced by Shaykh Gibril F Haddad stating that it is Bid'ah (innovation) to put flowers on graves and that it is not written anywhere in the hadith that we are allowed to put flowers on a grave. Its stated that we can place two green stalks on a grave. is this true as someone has also mentioned that you can place a rose on the grave as the scent of a rose is from the Prophet?

Answer:

Imam al-Bukhari narrates (Book of Ablution; Hadith no. 211) that the Prophet (peace and blessings of Allah be upon him) once passed by two graves. He remarked, 'they are both being punished in their graves; one of them never used to take due care when urinating and the other would tell-tale.' The Prophet then took a twig from a date-tree, snapped it in two and inserted them on each grave. The Companions asked, 'O Prophet of Allah! Why did you do that?' He replied, 'Perhaps their punishment will be lightened so long as the twigs do not dry.'

From this Hadith, we understand that the practice of placing plants at the graves is permissible, as proven from the actions of the Prophet. Sheikh Jibrael Haddad –a great modern scholar and outstanding Muhaddith- is perhaps referring to the practice when non-Muslims place bouquets of flowers on the grave, without

actually planting them. This is a practice of no Islamic importance and significance and it is merely resembling their actions. Therefore, Muslims should plant flowers and plants at the graves, rather than merely placing them on top.

- To put a bouquet of flowers is bid’ah.
- It is imitating the kuffar.
- Note-trousers were introduced to the sahahba when they went to Spain. Before they wore izzar.

End of The Dars: 2